

STAR

MILLENNIAL



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111th YEAR

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About The Cover

ON May 13th, 1950, after playing the Nottingham Elders in the semi-finals, the London District Elders beat the Burtonwood U.S.A.F. basketball team and won the National Championship of England and Wales for the fourth successive year. This game—a real “thriller”—was played before 4,000 people gathered in the Nottingham Ice Stadium. This month's cover shows the trophy being presented to Elder Douglas Duncan, captain of the London team, by Duncan White, famous runner of the 400 metre hurdles.

Basketball, as a means of proselyting in Great Britain, was begun in 1947 under the supervision of President Alma Sonne of the European Mission and President Selvoy J. Boyer of the British Mission. The Elders, practicing only when they could take time from their other missionary activities, nevertheless went on to win the championship that year. More important, however, they made many friends from among those on opposing teams, athletic directors, and managers, and were thereby able to overcome many prejudices.

The following year the London Elders entered another team in the league and discovered that through the press notices they had received, they were becoming quite well known. It was a surprise to find, however, that their fame had spread abroad, and in the early part of 1949 they were invited to tour the continent. They played 5 games in France and 18 in Czechoslovakia, and of these 23 games, all against the best teams in these countries, the Elders won 22. In many cities, they held public meetings to “full houses” and were able to preach the Gospel to many thousands. By the end of the tour, Spain, Switzerland, Italy, and Belgium wanted them to come and play exhibition games, but the Elders had to return to their fields of labour. That year too they won the National Championship in the finals played at Leicester.

There are many Latter-day Saint basketball teams in the British Mission and through them fine young men are being met and are learning of the principles and ideals of the Church. One Elder last winter coached a team at one of the London organisations, and his worthy efforts brought many young men into our M.I.A. groups. Two other Elders recently taught basketball at a National Training School (see page 168) and were able to loan many Books of Mormon to interested pupils.

The London team recently played at Wembley as an exhibition game before the Harlem Globetrotters performed. They are participators regularly at physical training exhibitions. The “Mormon Missionaries” have come to be known through basketball as “a group of clean-living, capable athletes and good sportsmen”—a fine statement of what the Gospel teachings stand for.

The British Mission is proud of their basketball teams and the excellent work they are doing to help bring the Gospel to the people of this great land.

The Latter-day Saints' MILLENNIAL STAR



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How to read

The Book of Mormon

ACCORDING to Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, the Book of Mormon is a literal translation from ancient records and "is not by any means a modern composition, either of mine or any other man who has lived or does live in this generation." (Documentary History of the Church, Vol. 1, p. 71) The preface declares it was written "by way of commandment and also by the spirit of prophecy and revelation . . . to come forth by the gift and power of God . . . the interpretation thereof to be by the gift of God." Its purpose was "to convince the Jew and the Gentile that Jesus is the Christ, the eternal God manifesting himself to all nations."

The last writer of the book declares a promise to all men that God alone can fulfil. (Moroni, Chapter 10, verses 4-5) "And when ye shall receive these things, I would exhort you that ye would ask God, your Eternal Father, in the name of Christ, if these things are true. And if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth unto you by the power of the Holy Ghost, and by the power of the Holy Ghost ye may know the truth of all things."

The reader must seriously contemplate and humbly realise these statements and this marvellous promise as he begins to read this book. It is unlike any other book now published or ever published in origin, in authorship and in form of content. Is it possible that a loving Eternal Father has given to all men proof of immortality, that Jesus is the Christ, and that mortal men may experience in their lives the power of God, through the "coming forth" and translation by divine power of this sacred record?

Let the reader, therefore, first

By FRANCIS W. KIRKHAM,
LLB., Ph. D.

★



Francis W. Kirkham

Author of "A New Witness for
Christ in America."

★

humbly desire and pray with faith that he may know by the power of God that this book is a divine record of prophecy, and history, even the teachings of the Master Himself, to the people on the American continent shortly after His resurrection in Palestine.

The first printed page in the Book was written by Mormon about 421 A.D. It gives the purpose of the record and briefly describes its contents. This is followed by a modern description of the plates of the record and the several divisions of the Book. Excerpts are next printed from the account by Joseph Smith of the appear-

ance and instructions to him of Moroni—the immortal messenger sent from God—and how, when, and where he received the ancient record. This important information should first have the careful, sincere consideration of the investigator.

Mormon, father of Moroni, writes (page 460), "I make a record of the things which I have both seen and heard."

Moroni states (page 472), "Behold I, Moroni, do finish the record of my father, Mormon."

The history of the destruction of the people called Nephites, the marvellous spiritual teachings of the last two prophet writers give the spiritual purposes of the Book of Mormon and are, therefore, important introductory information for the investigator.

With this general overview of the contents, the reader may follow his immediate interest. For example, the Book of Ether, pages 478-510 is the abridged record of the Jaredites, by Moroni, of a people who left the tower of Babel about 2,000 B.C.

The first 132 pages of the Book are the history of a Jewish family who left Jerusalem 600 years before Christ. They contain the prophesies, teachings, doctrines, and history of this family and their descendants to 130 years B.C. This section is written in the first person and contains no comment from Mormon, who abridged the remaining part of the records.

On page 132 Mormon explains that for some reason unknown to him he was commanded by revelation to attach these small plates of Nephi to his abridgement of the many records.

The Book of Mosiah (page 134) to 3rd Nephi, Chapter 8 (page 415) contains the experiences and teachings of these people in America from approximately 200 B.C. to 33 A.D., at which time the resurrected Christ appeared among them. The risen Saviour's

teachings, the record of the establishment of His Church in the Western World, and the prosperity and happiness of the people who obeyed His laws through 200 years of righteous living are recorded between pages 415 and 459. "And surely there could be no happier people among all the people who had been created by the hand of God." (page 457)

The reader must keep constantly in mind that the historical background of the Book of Mormon is not the important purpose of the record. The writers of this sacred book are men inspired by God. They give the teachings revealed to them of the creation of the world, of the purpose of earth life, of the coming of Christ, His atonement, and the Gospel plan of salvation. The coming of Christ to earth is predicted hundreds of years before the event. The purpose of His life and His atonement are explained. The book declares that "Adam fell that man might be and man is that he might have joy."

It will be of interest to the reader of the Book to keep in mind the culture of the people described in the Book of Mormon. They brought with them to their new home the knowledge of agriculture, horticulture, and animal husbandry of the Jews, along with a knowledge of the tools used by them for building. They worked with metals and built temples and fought with hand weapons in battle.

The Book of Mormon should be read as one reads the New Testament. Both books declare that Jesus is the Christ, both contain His teachings, and both assert the power of God among men and exhort to righteous living. These books relate the travels and works of Holy Men called of God and emphasise the evils that result from sin. One tells of the experiences in the Old World, the other in the New World. The Book of Mormon supplements the Bible and makes clear many of the teachings of Christ and His disciples.

The Promise Fulfilled

By ETHEL I. BIRKETT

★

PERHAPS the question I am most frequently asked by people not of the Church is "What attracted you to Mormonism?" After a brief pause, the inquiry is usually followed by a quick, impatient, "Well . . . ?" as if one sentence would suffice to give an account of what will probably always remain the most significant experience of my life—my attraction to the Church and my conversion.

Sometimes I ask myself where my conversion really began. Did it begin with a polite handshake and a remark about the weather when I was introduced to the missionaries? No, it began a little earlier than that, in the Christmas of 1947, when after careful consideration and consultation with the superiors of a Roman Catholic religious order I decided to become a nun. Delighted that the ambition I had cherished from my early childhood was so well on the way to being fulfilled, I went into the church to pray. A mass was being said, and as I knelt, I felt something entirely unknown to me before. It was a vague uneasiness, infinitely remote and of an undefinable quality as if somehow I sensed the greener pastures and yet didn't know where they were.

It was in January that I met the missionaries socially at the home of a Catholic friend. At first I was not sufficiently interested in them or the religion they professed to hold anything other than the bare essentials of conversation with them, but as the weeks went by, I observed not only their tolerance towards me, but their quiet dignity in abstaining from tea and cigarettes. Although I tried not to be, I was impressed and just a little curious.

I might have surrendered to my curiosity and questioned the missionaries about Latter-day Saint theology if I had not been so disconcerted by the uneasiness I still occasionally experienced in regard to Catholicism. I realised that before I entered the

cloisters, it must be rooted out and destroyed completely. It was to this end that I began to inspect the beliefs of various churches and religious organisations operating in the locality to see for myself how completely their claims were overruled by Rome.

The result was as desired, and my confidence in Rome became stronger than ever before—it was implicit. That was my frame of mind when I attended a Latter-day Saint meeting. My knowledge of Mormonism was inadequate for me to form any opinion, but I imagined it to be just another heretic denomination with a different interpretation of the Bible. So just as I had visited the Presbyterians, the Anglicans, and the Methodists, I came to the service with mere subjective interest, but when I went away I was both confused and bewildered. The meeting was a testimony meeting, and there were only three members and two missionaries present, but never before had I witnessed such faith. These five people, because they bore their testimonies, changed the course of my whole life. I heard them testify to things which Rome would have declared as being divorced from all reason but somewhere in the dark recesses of my mind proclaimed logic. I heard about the continuation of divine revelation in this day, about three distinct personages in the Godhead, and perhaps what was most important, I heard about another Scripture — the Book of Mormon.

The next day I approached the missionaries, Elders Clarence L. Olsen and Grant Hofer on the subject of the Book of Mormon. I was given a volume and that night I retired to my room and there began to read it. With each page, the story of the Nephites wove its web around me and my apprehension deepened. Already I was beginning to feel at discord with Rome.

I could not bring myself to make any of the prescribed gestures of respect approved by Catholicism. I felt I could not attend services. I tried to pray but while the beads were still in my hands, my mind would turn once again to Mormonism. Finally, I put away my rosary with my books of meditation and crucifixes, thus discarding the only form of prayer I knew. In desperation, I asked the nuns to intercede for me, but eventually, little by little, I felt as never before the need for communion with my Heavenly Father, and so I began to seek Him in earnest prayer for the first time in my life.

The missionaries had changed their address and my sole contact with the Church was through our frequent exchange of letters. My numerous inquiries were patiently and fully answered, and my heart, which all too often is inclined to be aloof, was touched by the missionaries' concern for my spiritual welfare. Item upon item of Latter-day Saint doctrine was submitted for my investigation, and I was actually astonished, especially by the logical and practical relation of one clause to another. I was so impressed that I wrote in my diary: "Mormonism, whether it be of God, man, or the devil, is to my way of thinking unique. It is a religion complete within itself which offers a working philosophy. But that is not enough. Does it offer more?"

Meanwhile I consulted every theologian whom I thought might prove helpful irrespective of denomination. The closing remark of a letter from the editor of *Life of Faith* — "... you would be well advised to leave Mormon-

ism alone"—seemed to be the general key of all the conversations I held and the correspondence I received. The more I heard of anti-Mormon arguments, self-contradictory as they were, the more I tried to accept them, but the magnet of reason pulled me nearer and nearer to the teachings of two young men who were not college trained but who could have stood before the highest religious dignitaries in the land and borne their testimonies to what they believed—to what they knew is, was, and always will be true.



"As I paused to close the gate behind me, I looked back at the convent. It was as I stood there that I knew the truth."

After eight months, I came to Moroni's promise in the Book of Mormon that God "... will manifest the truth of it unto you by the power of the Holy Ghost." I read these words many times and knelt down and prayed—prayed as I had never done before.

When I had concluded, nothing extraordinary happened. No voice spoke from heaven, no angels appeared, but I felt a sense of peace and spiritual calm that I had not felt for months, and oddly enough I had an impulsive desire to visit a local convent. I went and stayed with the nuns for several hours. I remember when I took my leave of the nuns it was raining that fine, cold shower of November, and when at the end of the drive I paused to close the gate behind me, I looked back at the convent. Through the gaunt branches of the trees it looked a huge, unfriendly barrack of a place. How strangely its external appearance contrasted with the atmosphere within. I thought of the familiar surroundings I had just left.

—continued on page 190

We've Gathered Together

THOSE of us who enjoy the blessings which are the right of citizens of a free country never fully realise, perhaps, how precious these things are to us. Here in England we can speak as we see fit, we can think as we want to, we can follow the precepts of our own conscience, we can meet together often and freely without worry, and most important of all, we can worship God in the manner which we believe most suitable. We can gather together, pray, partake of the sacrament, and perform all the other ordinances and live all the other principles of this Gospel without interference from anyone. We can be just as good a member of this church as we want to be. No one can make us do anything we don't want to do. No one else can be blamed for our own shortcomings and failings. We are the product of our own efforts and beliefs.

With all of these helps, we are given still another. Here in England we can meet with others of our faith and from them gain additional strength in performing those duties which evolve upon us. Our testimonies can help those who are a little weaker than us to grow and develop in this precious religion of ours. We can gain and give comfort to others in time of hardship or need. We can play, work, sing, and pray together. When we're unhappy, we have brothers and sisters who will comfort us; when we're in need, they will help us; when we have work to do, they will offer a helping hand. Combined with the Spirit of God, what more do we need?

But with all these things, are we doing as much as we should? Do we fully realise how important we are to each other as fellow servants of God? Suppose you and your family were left alone in England as the only members of the Church of Jesus Christ of Latter-day Saints. How strong would you be able to remain in the Church? How active would you be in doing the work of the Lord?

Last month, four Elders from the British Mission had the opportunity of touring the continent before returning home to the United States. They came back to England, as most do, with fervent testimonies of how highly blessed we are among the European people. One incident which they related provides a lot of food for thought. Maybe we are so abundantly favoured **with all things** that we neglect **the most important things of all—the things of God.**

While enjoying the wonderful sunshine and the warm waters of the clear, blue Mediterranean Sea in Cannes, France, Elders Hugh West, M. Russ Ballard, Shirl Cornwall, and Alan Sperry met a Brother and Sister Waite who gave them the address of some people in Bologna, Italy, and asked them to call, if they could, when they were in the area. The Elders left soon afterwards and drove to Rome along the seacoast of Italy. There they had the pleasure of touring the Vatican City, seeing St. Peter's Cathedral, the Sistine Chapel, and all the other beautiful religious and historic places of that city. Rome was crowded with pilgrims coming for the Holy Year celebrations and the promised blessings which they believe will be theirs if they perform certain rites. Soon afterwards, the Elders started north again, visiting Florence, and then going to Venice. On the way, they passed through Bologna, and so decided to check on the address they had been given.

It was no easy job, evidently. Either the Elders didn't speak very good Italian, or the Italian policemen in Bologna didn't speak very good English. Finally, after a great deal of difficulty, a lot of arm waving and sundry expressive motions, they arrived in front of a three-story building at Via Maggia 5 and rang. Elder Ballard had just started up the flight of stairs to the third floor when a very excited female voice called down, "Are you missionaries?" Elder Ballard was thrilled.

Those few words meant a great deal to him, and calling the others, he said, "We've found the right place."

Doctor and Mrs. Fabbis Cagli with their two young children welcomed the missionaries into their home. Doctor Cagli is an M.D. with degrees from the Universities of Lausanne and Bologna. Sister Cagli is Swiss, and met her husband while he was studying in her country. Both of them embraced the Gospel when they heard it, and now, although fairly young people, they are the only members of our Church in Italy.

After visiting a few minutes, they all decided to hold a Sacrament and Testimony meeting, so some bread and water was brought, the sacrament was administered and passed, and they each

month to hold a testimony meeting with their small family. That way they will strengthen each other and God will bless them. With His Spirit present, as it will be, they too can know the same joy that we receive in our meetings each week.

What a contrast! Only a few days before, in the most magnificent, the most richly ornamented, the largest cathedral in the world, the missionaries had been awed by the accomplishments and wonders that man has been able to bring about. But to them, the Spirit of the Lord was not there. In all of Italy, they only found it in the third floor flat of a young Mormon couple in Bologna who loved God and His teachings and wanted to live them.

The Lord has made us a promise that ". . . where two or three are

Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them—even so am I in the midst of you. Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward. Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.—D. and C. 6: 32-34.

bore their testimonies. Sister Cagli in hers said, "How I wish I could hear the words of my Sunday School teacher again!" The Elders finally blessed the Caglis, and started off, having been greatly enriched by their visit with them.

Dr. Cagli is Jewish, and therefore the family is considered by many as Jewish even though the Jews themselves will not accept him because he has joined the Mormons. The Catholic Church which is the predominant church in Italy also will not accept them because of their religious beliefs, so in all ways, the Caglis are alone in a great country, striving to live up to the teachings they know are true. Brother Cagli has the priesthood, having been ordained a priest before he left Switzerland, so the missionaries told them to observe the Sabbath by blessing and partaking of the sacrament each Sunday, and on the first Sunday in the

gathered together in my name, there am I in the midst of them." (Matt. 18: 20) It isn't important that we meet in magnificent buildings. Christ didn't say anything about where we should meet, He only told us how—in His name. Some of us have felt His presence in meetings held in the open air, in forests, in the cabin of ships crossing the ocean, or in His Holy Temples. It is always the same. It comforts and sustains and blesses with peace in times of need.

The two or three, or the hundred, or the thousand that meet under such conditions are brothers and sisters, closely bound together by belief, faith, and testimony. It is a group that always has room for one more. It is a group that is always searching for someone else to come in and enjoy the most precious things on earth and the most beneficial.

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A Game and the Gospel

IT seems that even missionaries are sometimes forced to include in their agenda some exercise and activity. Such was the case with Elders Herbert Wilkinson and Douglas Duncan of the London District during the week of April 15th—22nd. Those of us who know them realise that it must have been a gruelling, trying, boring, difficult time for them since they have manifested a distinct dislike for anything athletic in their previous activities, but nevertheless, they CARRIED ON and accomplished a fine work.

Not so long ago, the Mission Office received a request for the services of two elders to assist the Central Council of Physical Recreation of England in the production of an athletic clinic, which included on its programme basketball, cricket, tennis, and archery. Because basketball is a comparatively young game in England, missionaries were needed to teach and coach this particular phase of the clinic because of their obvious knowledge of the sport. The C.C.P.R. expressed a desire to receive the material first-hand—"from the horse's mouth." Of course, in this case the horse was in the form of Mormon elders. Because of the desire of the Mission Office to cooperate with such a worthy cause—that of directing the lives of young people—Elders Duncan and Wilkinson were asked to accept this responsibility.

Before they left for Skegness, the selected spot for the school, the Elders prepared a brief outline of the material which they thought should be included in their classes, and copies were mimeographed by the Mission Office staff for each of the expected students at the school. Along with the fundamental arts of basketball, the outline included some instructions concerning the training habits of the athletes, and it con-

tained the Word of Wisdom in disguise—the abstinence from alcohol, tobacco, and stimulants of all kinds. It also recommended plenty of sleep, and that fresh fruits and vegetables should be included in a balanced diet.

A meeting of the staff was held the Saturday evening of their arrival, and the instructors were informed of the general schedule of the week to follow. A church service—Church of England—was to be held in the lounge of the Y.M.C.A. on Sunday morning, and immediately after, all students were to assemble and begin their various class instructions. Of course, upon hearing the announcement, the elders were able to seize the opportunity of preaching the holiness of the Sabbath day. They asked to be excused from their duties on Sunday because of their religious beliefs and, as is the case with all missionaries, they added a few more details than were necessary to accomplish their purpose. Permission was granted to begin their duties on Monday morning.

Elders Duncan and Wilkinson report that they were kept very busy. They conducted four classes each day, consisting of a total of 7 hours classwork, but during the rest periods and tea times they were able to present a few of the principles of the Gospel. Because of their statements concerning tobacco and stimulants in the outline, they received the opportunity of enlarging upon the Word of Wisdom, and their efforts were rewarded when at tea time, instead of the usual cup and saucer, about 18 out of the 22 students sat down to a tall glass of milk. This unusual practice for England existed for the remainder of the week until the kitchen staff declared they were running short of milk and requested the residents to be a little more considerate of their supply. Some of those familiar



cups and saucers reappeared soon after this announcement, but they contained cocoa, and the others resorted to orange juice! Before long the entire camp was aware of the "Mormon Word of Wisdom."

Another interesting incident happened on the Wednesday. It was a free afternoon, and the basketballers had challenged the cricketers to a cricket match. Surprisingly enough, the score at the end of the match stood 90—78 for the basketballers. A few days later one student remarked to the elders that "our milk had beaten their tea." The young man probably said it without sensing its extreme importance, but it certainly struck a significant chord with the missionaries. Remarks such as this would indicate that some thought had been stimulated in the minds of the students along the lines of the teachings of the Gospel.

While the elders were in the process of instruction, a representative of the B.B.C. requested an interview with them. Their discussion was recorded for replay over the Midlands Home Service. The missionaries also received

many other opportunities to express their religious views and held many short Gospel discussions. Upon completing the course, when boarding the train for London, they each received a gift of appreciation along with the best wishes of their pupils.

Since arriving home, Elders Duncan and Wilkinson have said, "We enjoyed our work with these fine people, not only because of the joy received from our associations, but because of the opportunity of helping others, both in things of this life and of the life to come. Also we can testify of the presence of the Spirit of the Lord while serving in the capacity of coaches and teachers, as well as in the theological presentation of the Gospel."

We are told to give freely of our time and talents in the promulgation of His Gospel. If you have developed a talent, give freely of that talent if it will in any way be a factor in preaching the Gospel and accomplishing the purpose for which we are set apart. It is the prayer of these two missionaries that the Lord's time was well spent in the work they did at Skegness.



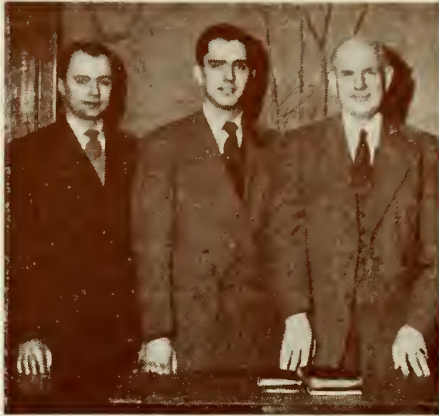
Elder Wilkinson



Skegness class work



Elder Duncan



Melchizedek Priesthood

DURING the months of May and June, 1829, two very important events occurred. Indeed, to the religious world they were history-making.

The first one was the restoration of the Aaronic Priesthood through the administration of a resurrected messenger, John the Baptist.

The second was the conferring of the Melchizedek Priesthood upon the heads of Joseph Smith and Oliver Cowdery by Peter, James and John on the bank of the Susquehanna River in the month of June.

When you realise that for a period of at least fourteen hundred years this priesthood was not upon the earth, then you can partly comprehend how great and important was this gift of God. This priesthood, which is the authority to act in His name, was later conferred upon others. Now there are many thousands of faithful brethren throughout the Church who hold the office of elder, seventy, or high priest.

It was by the authority of this priesthood that the Church was organised on the 6th day of April, 1830, and that the twelve apostles were called. By this priesthood all the affairs of the Church are administered, such as the organising of stakes and wards, mis-

sions and auxiliaries, and the setting apart of those to preside over them.

All the missionaries of the Church are called and set apart by those holding this right and power. Each of the elders can trace his line of authority back to the administration of Peter, James, and John, and thus to Christ Himself. By this gift and power possessed by the elders, they can lay hands on the heads of baptised candidates and confirm them members in the true Church of Christ, and bestow upon them the Holy Ghost. Certainly they have been called and ordained for their work as were the missionaries in the days of Christ.

How wonderful to have this priesthood on the earth today to receive the revelations and the will of God, and to progress His missionary work to the end that all of the faithful may hear the glorious message of the restored Gospel. Truly it all pertains to the marvellous work and a wonder of which Isaiah prophesied.

During the month of June, may we who hold this authority rededicate our lives and efforts to still greater activity and devotion that we may always be fit holders of this great blessing and be worthy servants of God through whom He can accomplish His work.

Thus on to Eternal Perfection

By JAMES P. HILL

★

IN a splendid essay which delights the reader with an account of William Hazlitt's own delight at his first meeting with Samuel Taylor Coleridge, I was introduced to a most provoking statement. At the end of the essay, in which he describes his new friendship with the poet which led to his eventual meeting with Wordsworth, and his ineffable joy at listening to these two great masters of poetry reading from their own works, he relates:

"It was at Godwins I met him (Charles Lamb) with Holcroft and Coleridge where they were disputing fiercely which was best—MAN AS HE WAS, OR MAN AS HE IS TO BE—'Give me,' says Lamb, 'Man as he is not to be.'" Hazlitt seems to concur with Lamb. Possibly Lamb, noted for his quick wittedness, found satisfaction in the remark for this reason alone.

It is interesting to note that Coleridge, after becoming addicted to opium, was eventually confined to a sickroom for four years before he died. Of him it has been said, ". . . his philosophy was lazy and his life without aim. Once more the tragic story of a high endowment with an insufficient will."

Of Hazlitt himself, among the greatest of critics of men and manners, it is reckoned "his life was not well regulated, his health gave way, and he died in poverty." Neither, it seems, despite their great abilities, found, as a result of their contemplation of life and living, any fixed purpose for themselves, and, it seems reasonable to conclude, failed to attain the highest possible satisfaction in being.

While the statement which Hazlitt records as being the basis for the argument between these great minds indicates a belief at least in Pre-existence and a Hereafter, it shows a disregard for the purpose of mortal

existence, and one is reminded very forcibly of two extremes of belief—or lack of belief.

Many have not time for belief in life either before this mortal span or following it, thus surely rendering it difficult to assign any real purpose to earthly existence. Others, believing the pre-mortal life was far superior to this, and that we shall, after death, live in much better style than in either, find mortality a blot on a flimsy tissue between two beautiful picture pages. Religion hasn't helped greatly to stem either illusion.

We have come from Heaven, a beautiful place indeed, and when we die we shall go back there, if we're good. It not, then our fate is indescribable.

**When I consider thy heavens,
the work of thy fingers, the moon
and the stars, which thou hast
ordained; What is man, that thou
art mindful of him? and the son
of man, that thou visitest him?**

Psalm 8: 3, 4

"Why," says the thinking man, "come here at all? What need of a fall, and, consequently, of a redeemer? We may as well have stayed in heaven and all saved ourselves the trouble of this struggle for existence."

At the time when the minds of Hazlitt and Coleridge groped after these questions, philosophy—in the works of David Hume particularly—had arrived at an arresting but unhelpful point. Hume, apparently a sceptic, was an ardent protagonist of the eighteenth century cult of Reason. It was not a new idea. Plato had advocated it four centuries before Christ. Hume resolves the quarrel between theist and atheist thus: "If the former calls the universal riddle incomprehensively divine, the latter must acknowledge it to be divinely incomprehensible." But he plumbed the depths of the doubts of metaphysics in this great introspective passage:

—continued on page 191

Silent Sermons

By GLADYS MOORE

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"All the world's a stage . . . and one man in his time plays many parts."
—William Shakespeare.

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You have all heard the expression, "I would rather see a sermon than hear one any day." There are many dramatic scenes played each day by people who think they are not even on stage. Most people never guess how important their part in this life may be, and seldom do they realise their real stardom. All of the people about you make up your audience, and they are watching every move you make and listening to every word you say, just as much as if you were on a stage acting a part in a play. An unimportant moment or a matter of routine in your life may be the turning point in the life-script of someone else. One little word or act on your part can change another person's life entirely.

It isn't necessary to do something spectacular to play well the part that God assigns you. It's the little things in life that matter. Some people are waiting to do some big thing before doing anything at all. Every big thing is made up of many little things. He who travels must do it mile by mile and he who writes a book must do it word by word. The happiness of life is made up of little courtesies, little kindnesses, pleasant words, loving smiles and good deeds. Every day we can do some little thing that will help to make a happier life for ourselves and those about us.

To do this we have to keep things in order backstage in our own souls. Let us watch for our cues and be the first to speak a kind word or do a good deed. When we draw a little nearer to each other, at the same time we are drawing a little nearer to God.

To help us play our part there is inside each of us the Prompter—the still, small voice that can be heard setting us right, giving us direction. You hear it—I hear it—and when we learn to listen, the right words come naturally. So often they are lines we hate to speak: "I'm sorry . . . Forgive me . . . You're right and I'm wrong . . ." You have been placed on this earth, which is a great stage, and your time to act is now. Do not wait for tomorrow to do those things which would help another, but do them today. Learn to make the most of each day, for that time is lost forever when night falls, and many opportunities to do some good for someone else are gone with it. The good deeds we do each day may live on forever in the heart of another.

One great person said, "I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again." Analyze yourself, and see if you have been playing your part in life the best you could. Remember, your "bit part" may be a star role!



WITH June comes a time for general house-cleaning and re-arrangement of furniture. Poor furniture arrangements can unconsciously affect the attitudes of your family. Unsatisfactory furniture arrangements can oftentimes be remedied through practical application of a few simple rules, realising first the faults of your present arrangement.

Monotony often results when too many things in a room are alike in colour, size, or kind. Confusion occurs when the furniture is placed without a plan that will give artistic results. Clutter is produced by small objects scattered about and not grouped with each other or with larger objects. A stiff and unfriendly atmosphere is the result of furniture evenly spaced or not grouped according to the needs of the family.

By repeated trials, keeping a few general principles in mind, studying effects of different arrangements, the eye becomes trained to see what is wrong and how to correct this fault.

To achieve a sense of harmony and repose in a room, large or oblong pieces of furniture should be placed parallel to the walls, but not necessarily against the walls. Balance is attained by placing larger pieces of furniture in different parts of the room. Furniture should be grouped according to use. Pieces of furniture in a group should not be extreme in size.

In re-arranging your furniture, place the larger pieces in accordance with the above rules for good arrangement, and arrange lighting for each group of furniture so that each person will have ample light. Around chairs, place any other furniture that will bring comfort and convenience to the occupant.

By EVA COLLARD

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Check to see that the room appears homelike and attractive; that there is variety in colour, line and texture; that good balance and harmony have been maintained; that monotony has been eliminated; and that the room does not have a cluttered appearance. Make sure that each member of the family is pleased with the arrangement, because "It takes a heap o' livin' in a house to make a home."

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With eggs so very plentiful now, the housewife will be wanting new ideas on how to cook eggs differently and serve them attractively. Eggs contain fine quality protein. They may often serve as an alternate for meat, and thus make an excellent basis for main dishes. I have chosen a few ways in which eggs may be used to bring forth the "ah's" and "oh's" of your family, and a request for second helpings.

SHIRRED EGGS ON SPINACH

- 1 to 1½ pounds spinach
- ½ teaspoon salt
- 2 slices bacon
- Salt and pepper
- 4 eggs

Wash spinach thoroughly, place in pan, and add ½ teaspoon salt. Cover and cook without added water until tender—5 to 10 minutes. Chop bacon fine; fry until crisp. Mix bacon and bacon fat with spinach and season to taste with salt and pepper. Place hot spinach in a baking dish. Make four depressions in spinach and break an egg into each. Cover dish and bake in a moderate oven 20 to 25 minutes

—continued on page 191

Friendly Fights

By DAVID E. BEAN

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WHAT to do in M.I.A. has been one of the big questions in the Scottish District until quite recently. People have always enjoyed coming to the M.I.A., but they also enjoy associating with one another. With limited facilities, we were at a stand-still to find adequate means to promote the spirit of friendliness and companionship which is desirable in every meeting of the Church of Jesus Christ of Latter-day Saints.

An experiment was tried in one of the branches where table tennis, dominoes, a dart board, draughts, chess, and leather work were used as additional activity after class time. Soon the spirit of the M.I.A. in this particular branch soared to new heights. An incentive for new investigators, it also became the centre of activity for the older members. Attendance increased about two hundred percent.



Why not try the same thing in other branches? We did and found that the same results were obtained. All appreciated the few minutes of relaxation after each M.I.A., and it became a natural thing for members and investigators to become fast friends.

In two branches some real table tennis players developed, among the young ladies as well as among the young men. Out of the leather craft department came purses and other useful articles, while in the far corner, chess-players developed into read masterminds (?).

Soon the spirit of friendly rivalry began to smoulder and spark in some of the branches. Occasionally this spirit was manifested in remarks such as, "Airdrie could beat Glasgow at table tennis anytime!" Soon the cry of "Challenge!" echoed and re-echoed throughout the district

M.I.A.'s. A certain amount of pride, and a lot of branch spirit were at stake and soon the challenge was accepted.

And what happened? Well, it all culminated in one of the most enjoyable evenings I have spent at M.I.A. The Airdrie Branch was invited in to Glasgow meeting hall. For an hour and a half, participants grimly set to the task of beating their bitter opponents . . . with a glass of lemonade in one hand and a table tennis bat in the other! The test of the really good dart player was to put the dart through the hole in a doughnut. The contest waxed hot, until finally Airdrie emerged the victor.



The challenge is still echoing around the district. More M.I.A.'s are gathering the necessary equipment to participate in these events. Soon the event will be district wide. Edinburgh will be the next branch to fall a victim to the onslaught of Glasgow and Airdrie unless they begin right now to prepare for the battle to come. There is no quarter given and none is asked. You just have to have a good M.I.A. to participate in this competition.

The activities and games are such that old and young can participate. For those who may find table tennis too fast a game, there is a less strenuous game of chess or draughts. Everyone can join in the fun and benefit from it. We always say in the Church that one thing which develops the proper spirit in a group is working together. We here in Scotland feel that playing together helps too. We have tried it and are convinced we are right.





The Children's Page

By IDA MOCKLI

MY DADDY

My daddy is so good to me,
He works for me each day;
So he can buy me food and clothes
And many toys for play.

I love my daddy, yes I do,
My daddy's good and kind,
And if I looked and looked,
No better daddy could I find.

Little Stories in Song

—Moiselle Renstrom.

LAST month we read and spoke about a very special and dear person—our Mother. It's wonderful to have mother to help us with our problems and troubles. But sometimes we forget about another person who gives us a great deal of help—our Father. Remember how daddy gets up early each morning and goes to work? He doesn't come home until late at night, and sometimes he's too tired to play with us. Why does he do all of this? To make a comfortable home for us, and to buy us food and clothing.

On holidays when Daddy can stay home, he takes us cycling, or maybe to the park on a picnic, or to the fair. We play games and eat ice cream and have ever so much fun. Our fathers really love us very much, and are happy when they can do things for us.

Once there was a poor little peasant boy who lived in France. He had such a desire to draw that he would even make pictures on the walls of the house and on his wooden shoes. As he grew older he wanted to go away to school to learn more about making pictures, but his father was too poor to send him. Besides, the father needed his son's help on the farm. So Francois worked hard in the fields, but at noon while the other boys rested, he drew pictures of the poor people who worked

in the fields. His father saw what his son was doing, and he felt very sad that he didn't have enough money to send him to school. He had wanted to be a painter himself, but now he felt that if his boy could only go to school he could paint the pictures that the father had wanted to make but couldn't. After a time he told his boy to go away to the city and study. "It will be hard to get along without you. I will have to work harder in the fields, but we will both be happier to know that you can do the thing you love."

Francois did go away and learn to be a great painter. He is the artist who painted "The Angelus," "Feeding Her Birds," "The Gleaners," and many other beautiful pictures. This boy was always grateful to his father for encouraging him to learn how to paint. We, too, should appreciate the many things our fathers do for us, and show them how much we love them by being obedient to them.

We have another Father—our Father in Heaven who also loves us and watches over us. When we are good and kind, He is pleased with us too.

Let us always work hard to make both our fathers happy. We'll be much happier ourselves if we do.

Your Record With God

IT is impossible according to the ways of this world for a human body to attain physical perfection without exercise. Muscles tend to grow as they are used and to atrophy as their movement is hindered. The size and amount of work they can do are records of the exercise or lack of it the muscles have had. The same thing applies to our testimonies of the Gospel. Once they have been obtained, they must be nourished and exercised continually or they will not grow stronger and more powerful. They too atrophy if they are not used.

There is no completely static state as far as each of us individually is concerned either physically or spiritually. We were placed in this life to grow and develop—to learn about the things of this earth and about the things of God. We cannot learn without effort on our part. We cannot understand the laws of nature without study; we cannot comprehend the laws of God without seeking; we cannot know the truthfulness of this Gospel without working in it. If someone tries to judge a thing without having had experience with it, he is unfair to himself and to it, but many try to judge the Restored Gospel of Jesus Christ without much experience with it, and feel they are being completely unbiased when they do so. On the other hand, many accept it as true and feel their responsibility is over when they do. They too are being unfair both to the Truth and to themselves.

Truth never changes. It is eternal. Men do change—they change socially, physically, spiritually, and mentally as their lives progress, and in this condition of constantly evolving ideas and concepts, they need a positive and sure foundation on which to build and remodel their lives. That foundation must be something that does **not** change with age. Therefore, it must be Truth.

Truth is available to each of us, but we individually must seek it, accept it, or reject it, as we see fit. Once we accept it, we must build on the footing it gives us. We must exercise

the principles of the Gospel at all times so that they will become more powerfully associated with the kind of life we each live. We must make use of the opportunities we have of leadership, of activity, or of performing the ordinances and callings of the Priesthood. We must individually make of ourselves fit subjects for the Kingdom of God. We must be sure our record is good in the callings given us in the Church.

Not only must we prepare ourselves, but we must help those around us understand the Gospel as we do. We must live it as a witness to others of our beliefs. More important, however, we must help our families, both living and dead, to enjoy the blessings and peace of mind we do. Through the living record which we make and keep of ourselves, and the written records we gather of our families, we will put forth the claim of our ancestry, ourselves, and our posterity to the promised blessings of God, and when the Books of Life are opened and we stand to be judged, our record—the one we each made for ourselves—will be our own greatest witness of worth or condemnation.

The Church of Jesus Christ of Latter-day Saints has just finished taking a census of all its members. It is and always has been interested in us as individuals as well as in a body. It is anxious that the records which they keep of us be completely and truthfully filled out that they may always be the best indication possible of our faithfulness. Is your interest in the Church one that works for its good as it does for yours? Have you done all you could to grow in this Church and to help the Church to grow?

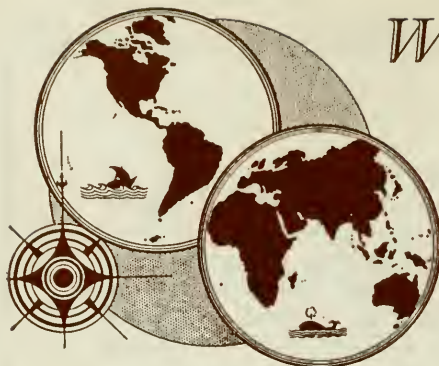
A lady said to me the other day, "I don't know what you see in your religion."

Have you worked enough in the Gospel of Jesus Christ that **you** do?

Are you satisfied with **your** record so far?

Do you think God is?—MARTIN C. NALDER

World Church News



SCULPTOR FINISHES NEW MONUMENT OF PROPHET JOSEPH, ANGEL MORONI.—Torleif S. Knaphus, sculptor of the Handcart Pioneer Monument on Temple Square, of the monument at the crest of the Hill Cumorah, near Palmyra, New York, and other works, has been commissioned to complete a new monument on Temple Square.

The new monument, heroic bronze figures on a granite base, will portray the Prophet Joseph Smith at the age of 21 receiving from the Angel Moroni the plates from which he translated the Book of Mormon.

The monument is planned tentatively for a site between the Tabernacle and the Assembly Hall.

Including a representation of the stone box in which the plates had been hidden in the Hill Cumorah, the sword of Laban, and the urim and thummim attached to a breastplate utilised by the Prophet Joseph in translating the Nephite record, the monument is expected to be of great assistance to guides in explaining the story of Joseph Smith to visitors.

FINNS HONOUR WIFE OF MISSION PRESIDENT.—Helsinki, Finland.

Mrs. Mae Matis, wife of President Henry A. Matis of the Finnish Mission, has recently been appointed a member of the Finnish committee on "Study and Training in the United States." This committee has for several years granted American university scholarships to worthy students, and the events of recent months have greatly increased its importance.

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Through the appointment of Mrs. Matis to the committee, the Church and the Finnish Mission have been honoured. Serving as the only English language examiner on the committee, she has given hundreds of tests to determine the applicant's ability to read, write, and speak English.

All of the applicants have visited the mission home and have had an opportunity to become acquainted with missionary activities.

ENTHUSIASM RUNS HIGH AMONG DEVOTEES OF CHURCH LEAGUE SOFTBALL.—In the Spring an Aaronic Priesthood boy's fancy lightly turns to thoughts of the All-Church Junior Softball League. Or so it would seem by the great amount of enthusiasm that is being shown around the Church and far away.

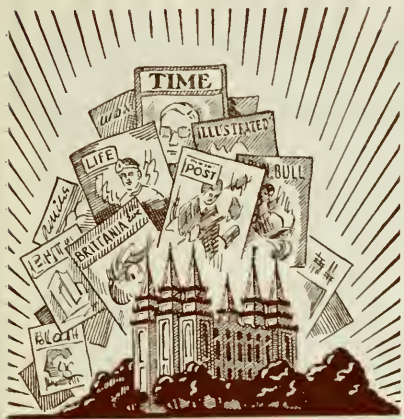
Being introduced for the first time this season, the junior league may well prove to be one of the top recreational activities for boys 12 to 18, executive committee members report. Nearly every ward and stake and several branches in the more populated missions have sent in registrations for their groups and boys.

HUKILAU ATTRACTS VISITORS.—The story of the dedication of the Laie Ward, Oahu Stake, Hawaii, last month by Elder Matthew Cowley has been told. But the story of how the local Hawaiian saints raised their proportion of the necessary money is one that is not generally known, interesting as it is.

With the cooperation of the Hawaii Visitors' Bureau, the Polynesian colony at beautiful Laie Beach each month arranged a "hukilau" (old-time fishing festival) which by its attendance record has turned out to be the greatest single visitor attraction in the Hawaiian Islands

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The Church and the Press in Great Britain



THE following are extracts from recent publications in Great Britain pertinent to the Church:

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INTEREST IN AMERICAN GAME OF BASKETBALL GROWING IN NUNEATON.

Midland Counties Tribune

Friday, March 31st, 1950.

Keen interest in the American game of basketball is steadily growing in Nuneaton among all sections of the community.

Schoolboys, youth club members, footballers, office workers, policemen and bus drivers are some of the Nuneaton people who are fast becoming ardent fans of this game, which develops physical fitness, speed and accuracy and provided many hours of relaxation.

Basketball was first imported to Nuneaton from America by Mormon missionaries who came to this country to preach the religion of the Church of Latter-day Saints. These young men from Salt Lake City staged a demonstration of basketball at the Royal Naval Air Station, Bramcote, last year. . . .

Now the basketball fans meet at Arbury School, Greenmoor Road — a much more central venue where classes are coached every Tuesday by Elder

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Glenn A. Wardrop, an American missionary. Nuneaton players will train right through the summer and then they hope to form a league and play against teams from other towns, such as Birmingham and Leicester.

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THEY BELIEVE CHRIST APPEARED IN AMERICA.

Evening Star, Ipswich

April 13th, 1950.

Most people have heard of the Mormons of Salt Lake City, Utah, U.S.A., but some Ipswichians may not know that there are four active Mormon missionaries working in their town at the moment and preaching almost nightly out-of-doors on Cornhill.

First reaction to the mention of Mormons is generally the idea that they are polygamists who "have more than one wife." Secondly, that they are exclusively dwellers in Salt Lake City. Both ideas are wrong.

Elder G. W. Anderson and Elder J. C. Bennett, two of the missionaries, talking about their mission in their Ipswich lodging, recently made it clear that the "polygamous Mormon" died out 60 years ago. "We have not believed in nor practised polygamy since 1890. Our name for it is plural marriage," they say. "Our moral standards are very high and we consider adultery the second greatest crime after murder." As far as Salt Lake City is concerned, that is their headquarters, but say the Elders "there are more Mormons in California than in Utah."

"Direct Revelation" to their members has been the guidance of the Latter-day Saint movement ever since it began. "The Word of Wisdom," a revelation to their founder, is of a very practical nature, giving suggestions for the health of the body. It recommends

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BRITISH MISSION

Arrivals and Assignments

The following missionaries arrived in the British Mission:

	Name	Home	Assignment (District)
May 4th			
	Elder Harold Pixton McEwan	Salt Lake City, Utah	Bristol
	Elder Regent John Howard	Los Angeles, California	Welsh
	Elder Floyd LaVar Barfuss	Tremonton, Utah	Norwich
	Elder Theron Lane Swainston, Jr.	Preston, Idaho	Leeds
	Elder John Hollis Cordingly	Ashton, Idaho	Nottingham
	Elder Doyle Kay Morgan	Ovid, Idaho	Newcastle

Appointments and Transfers

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Elder Charles T. Bradbury	Sheffield	Hull	May 17th
Elder Frederick Heywood	Hull	Sheffield	May 17th
Elder Morris T. Graves	Nottingham	Scottish	May 24th
Elder Franklin Meadows	Scottish	Nottingham	May 24th

Releases

The following were released as missionaries of the British Mission:

Name	Districts
May 13th	
Elder Marvin E. Preston	Leeds
Elder Norville Craven	Leeds, Nottingham
May 17th	
Elder M. C. Hartshorn	Welsh, Scottish
Elder Don C. Carter	Welsh
Elder James W. Stewart	Bristol

Doings in the District



Brilliant Bristol

From left to right:

1. Brother and Sister Neal who celebrated their 60th Wedding Anniversary on April 4th.
2. The group who gathered to congratulate the Neals.
3. Some of the young "twosomes" taking part in the Bristol Branch Primary pantomime, **Dick Whittington**.
4. The hero comforts the sweet heroine in his "manly" arms
5. The chorus of dancing beauties.
6. The cast gathers for well deserved curtain calls

District Activities

BRISTOL DISTRICT

Reported by Derwin J. Orgill

On April 26th, the second performance of the pantomime, **Dick Whittington**, was presented at Zion Road Hall by the Bristol Primary. The funds collected were divided with the Sunday School. The principal parts of this panto were very ably acted by the children. Pantomimes seem to be their speciality for which they are to be commended.

The Plymouth Branch was re-organised on April 16th, and Elder Robert Wolz was sustained as the new branch president, with Elder Basil H. Dunn as branch clerk. Elder Wallace E. Plant was released as president with a vote of thanks for his fine work. He was one of the first missionaries to enter Plymouth after the war.

We hear from Cheltenham that they are enjoying increased attendance at all of their auxiliary meetings, with a number of friends and investigators now coming regularly. A farewell party was recently held under the auspices of the M.I.A. for Elder William Stewart who has just completed his mission here in England.

They come and they go! On Saturday, April 22nd, a farewell party was given in the home of Mrs. Alice Halliday for her daughter, Miss Gillian Halliday, who will be leaving for Utah on May 25th via the **Queen Mary**.

A Primary Mother's party was given by the Stroud Primary with grand success. The children gave a programme of songs, poems, and stories, followed by a short play entitled **Mother's Day**, produced entirely by the children under the direction of Gillian Wheatley, one of the Primary children.

Bournemouth Branch M.I.A. and Relief Society pooled their resources and sponsored a fund raising social which proved interesting. A programme was given which revealed most of the talent in the branch, consisting of radio plays, vocal renditions, comedy readings, and skits. A host of performers participated, and Walter Chiles, Y.M.M.I.A. president took charge of the proceedings. Thanks should be extended to the Relief Society and others who donated food for the occasion, thus satisfying the 65 present.

HULL DISTRICT

Reported by Betty Pashby

A grand social evening was held on Tuesday evening, May 2nd, under the direction of the M.I.A. Highlights of the evening were the play given by the Beehive girls, Sister Twidale's song **Bless This House**, President Swan's piano solo, and Vera Thiston's two humorous poems. Games were played, and ices and minerals were served to the 75 people present.



Sunday, May 13th, was set aside as "Mother's Day." The children said poems and sang songs in honour of their mothers. Several talks were given by the grown-ups, and a short, informal discussion was held. Two of the Sunday School children, Ann D. Green and Eileen Pashby, took baskets of flowers around to the children for them to present posies to their mothers. There was a wonderful spirit present throughout the service, and everyone enjoyed hearing the tributes paid to Mothers.

A dinner and concert were the highlights of the evening in the Grimsby Branch on May 5th. The dinner which was prepared by the Relief Society sisters truly was magnificent, and it provided "heaps of food." Later in the evening, a play called **The Man in the Bowler Hat** was produced, and it had all the saints in stitches. A small charge for the evening was made and resulted in an addition of £11:3:8 to the building fund.

The Scarborough Branch had a wonderful social on April 27th at the Roscoe Rooms at which 25 members and friends enjoyed a fine programme arranged by Elders Flake and Ainscough. The refreshments, which included "Hot Dogs," were quickly eaten.

IRISH DISTRICT

Reported by John L. Crockett

On April 29th, the Belfast Branch Relief Society sisters held a social to stir up the interest of the members and to have them bring out their friends to enjoy the good times these fine sisters have. Sister Turner, Relief Society president, was in charge of the

games and refreshments, and everyone joined in to make the social a large success.

During the past month, the hall at The Mount has been given a real old-fashioned spring clean from top to bottom. Clean up, fix up, and paint up are the words which best describe the activities. All the members of the branch were invited to participate on April 28th and 29th, and at the close of both evenings there were aches and pains, but the building looked much better. Those who joined in found that it was a lot of fun too.

The highlight of the Belfast Branch was the Fathers' and Sons' Banquet held May 13th at the Presbyterian Hostel. A large number of the priesthood attended and everyone enjoyed the lovely meal of many courses, and, of course, the many tales and talks given by the various brethren who attended.

May 11th, 1950, was the scene of the Dublin Branch priesthood banquet at the home of Sister Mogerly. The Relief Society sisters of the branch prepared a delicious meal and many thanks were given to everyone who contributed to the banquet to make it the fine success that it was. Most of the time was taken up in eating, but a programme of jokes and tall tales—Irish yarns—and a skit by Elders Bowcut and Baker, along with the wonderful after dinner music of Brother Steele were enjoyed by all.

Wednesday, April 19th, the U.C.D. College at Dublin didn't put on the steam enough in the recent basketball challenge match between them and the Dublin M.I.A. team. After a hard struggle, and with the Lord's help, we came out on top with a score of 33 to 28. Refreshments were served to all who attended.

LEEDS DISTRICT **Reported by Norah Stephenson**

On Saturday, the 22nd of April, the Bradford Branch M.I.A. held their annual banquet for the season 1949-1950 in the schoolroom at Woodlands Street Chapel. There were about 60 members and guests present. The guests of honour were the Mission President, Stayner Richards, and his wife. Other guests were President M. Russ Ballard, Elder Grant Bethers, and Elder William Earnshaw who were from the Mission Office. The missionaries of the Leeds District, Miss Joan

Emmins, Y.W.M.I.A. supervisor, and the district queen, Miss Joyce Battye, were also present. Miss Irene Firth was in attendance and presented flowers to President and Sister Richards and President Ballard. The host and hostess were Mr. Newsome Kirk, president of the Young Men of the branch, and Miss Gladys Goldthorpe, president of the Young Women. The toastmistress was Miss Ann E. Kirk, who gave toasts to the Church Authorities and the missionaries, after which seven more were added by individuals. The theme for the banquet was "Count Your Blessings." The banquet was a tremendous success, not only socially and spiritually, but physically as well, because most of the food was home made under the direction of Mrs. Hilda Firth. The evening was concluded with a few records of the Tabernacle Choir of Salt Lake City.

About 20-25 people, consisting of Trail Builders, their parents, members and friends went on a visit to Yeadon on April 11th. In the afternoon they visited the Yeadon Dam on which the Trail Builders had some boat racing, the winners being Master John Kenworthy and Master Gordon Boocock. After a picnic tea, they all walked along to the aerodrome and their leader, Mr. Herbert Walker, obtained permission for the party to have a walk round and also to view the planes which were standing on the runways. Everyone had an enjoyable day's outing.

On April 15th the Bradford Branch Relief Society sisters sponsored an evening's entertainment in the form of a social and dance. Poems, solos, duets, and community singing all helped to make this evening a success for the 80 to 90 members and friends of the district who were present. Later in the evening, dancing was directed by Mr. A. Warnes.

The Gleaners and M Men of the Leeds Branch arranged an outing on Easter Tuesday to Knaresborough. Everyone enjoyed exploring the castle and rowing on the lake. To round off the evening, everyone went back to the meeting hall for supper, and later held a table tennis tournament and played darts.

On Wednesday, April 20th, the Dewsbury Branch M.I.A. held a festival. The programme included a debate, resolved: That a safety pin is of more use than a bent nail. Miss Beatrice Marsden presented in radio style the

court scene from **The Merchant of Venice**. Mr. Fred Laycock sang "The Volga Boatmen" and Mrs. Elizabeth Buckley and Miss Lucy Ripley sang "Santa Lucia." All the 21 members had an enjoyable time.

On April 23rd the Leeds District Spring conference was held in the Bradford Chapel. President and Sister Richards and President Ballard were in attendance. The three sessions were conducted by President Evans. The morning session was spent on Priesthood and Relief Society meetings. There was a very good attendance at all the sessions and everyone enjoyed meeting new and old friends again. The theme of the conference was Love and Kindness.

Mr. Frank Hopwood has been released as district supervisor of the Y.M.M.I.A. Mr. Ronald Cunningham has been appointed to this office.

LIVERPOOL DISTRICT Reported by Ruth Peel

The Liverpool District commemorated the Restoration of the Aaronic Priesthood by holding a dinner in the Preston Branch meeting rooms. The Relief Society of the host branch served a delicious dinner to the 40 priesthood holders who attended the banquet. President Herbert Shorrock of the Blackburn Branch spoke on the restoration of this priesthood, followed by a talk from Jimmie Jamieson of Preston on "What the Aaronic Priesthood Means to Me." The evening programme was rounded out with a duet, skit, reading, and three quartettes from the various branches. All who came thoroughly enjoyed the programme.

The Sunday School attendance contest for the first quarter of 1950 was won by the Accrington Branch. Their average attendance was 36.2 per cent of the total branch membership. The plaque which was presented will be awarded each quarter until the end of 1951 and the branch having its name listed the greatest number of times will be permanent holders of the plaque.

Sunday, May 7th, the Burnley Branch Primary conference was climaxed with the presentation of prizes for the cleanliness contest to Billie Sutcliffe, Billie Allison, Frank Howard, Doreen Harrison, Jean Pickup, Arthur Sutcliffe, and Jack Scholes.

The Liverpool M.I.A. has been and is enjoying the firesides which are held

Sunday evenings at the branch chapel. A very interesting and varied programme has been arranged which has benefited everyone who has attended.



Mother's Day, May 14th, was commemorated throughout the district by special programmes under the direction of the Sunday School. Flowers were presented to the mothers as a token of our appreciation for them.

Mae Jamieson with her counsellors has been released as Sunday School superintendent of the Preston Branch. Elder James C. Hamilton has been sustained in this office with Elsie Scott and Beatrice Webster as counsellors and John Curwen as secretary. John Curwen has also been appointed branch clerk.

LONDON DISTRICT Reported by Jean Silsbury

Two adjoining rooms in Catford Town Hall looked like "Piccadilly Circus on New Year's Eve" on Wednesday, May 3rd. It was the scene of a farewell party for Sister Violet Kirby, Sister Vera Kirby, and Sister Gladys Hammond. The party was planned by Catford, with co-operation from other branches in the district. In spite of the crowded circumstances, 80 friends enjoyed games, an entertainment, and refreshments. The Catford Branch presented the Sisters Kirby each with a copy of the Triple Combination. The South London Branch M.I.A. presented Gladys Hammond with a Complete Works of Shakespeare. The master of ceremonies was Catford Branch President Jerry K. Lawrence, and the entertainment was presented by South London M.I.A. There were 50 friends at Waterloo to see the sisters off on the Queen Mary boat train when they left, May 10th. As they began their journey to Zion, the crowd sang, "God Be With You 'Til We Meet Again."

St. Albans Branch held a farewell social for President W. O. Chipping, his wife, and their children, Delia and Andrew. Among the many friends present on April 13th were Mission President Stayner Richards and his wife. Branch President Ernest Osborn planned the programme and refreshments were served by the Relief Society. President Osborn presented the departing brother and sister with

a beautiful travelling bag. President Richards then presented Brother Chipping with a set of carvers from the Mission Presidency, and Sister Richards presented Sister Chipping with a book, *Sharing the Gospel with Others*, on behalf of the British Mission Relief Society.

Brighton Branch Sunday School and Primary held an outing for 30 children on Good Friday at Maulscombe Field. The children enjoyed games, races, and a picnic tea under the direction of Mrs. Mitchell, Elder Bennett, and Elder Nuttall.

There were 50 saints and friends gathered at a farewell party for Elder Shirl Cornwall in Luton on April 22nd. Elder Cornwall was presented with a set of brushes and handkerchiefs by the branch.

A variety concert was presented by the children of the South London Branch on May 5th. Many parents and friends who filled the hall saw the cast of 27 children appear in two plays, chorus items, and solo "spots." The "hit" of the evening was the item, *The Four Inkwells*, when four small boys, of an average age of eight, sang lustily, "Shortnin' Bread" and "Ain't She Sweet." The boys were dressed in pajamas with bright sashes and had blackened faces. The programme was produced by Gladys Hammond and Jean Silsbury.

After a reorganisation in the Luton Branch, the following sisters were appointed to hold office: in the Sunday School—Miss Dawn Whittaker, superintendent, and Miss Joyce Lentill as counsellor; in the Primary—Mrs. Mable Osborne, Primary Mother, and Miss D. Whittaker as counsellor; in the M.I.A.—President, Zell Moorhead.

NEWCASTLE DISTRICT Reported by Evelyn Young

Newcastle District Conference was held April 16th at the Little Theatre, Sunderland. The three sessions were conducted by District President E. Woodrow Hunter under the direction of Mission President Stayner Richards, who was accompanied by his wife, Sister Richards. At the evening session, there were several members in the congregation of 175 who remembered President Richards when he served in this district approximately 40 years ago. For them, many happy memories have been revived, and for those who have just made his acquaintance, may

we say we eagerly await a return visit. Musical numbers throughout the conference were rendered by Betty Roberts, Edmund Walton, Sunderland Beehive Chorus, Mrs. E. B. Ions, Miss A. Mealy, Mrs. Robertson, and the District Choir. Speakers included Sister Cooke, Miss J. Almond, Miss B. Crosby, Mr. A. Thompson, Mr. D. Harland, and many of the elders.

The interior of the Middlesbrough Branch looked more like a Walt Disney studio than a place for M.I.A. on Tuesday, 2nd of May. Drawing paper, pencils, crayons, and scissors were massed on the tables. The industrious members were making paper oxen and covered wagons for the Fathers' and Sons' Banquet. The result, pleasing in the extreme, might have been witnessed at the banquet on May 13th.

A District Genealogical convention was held at the Sunderland chapel on May 7th, conducted by Mrs. M. Cuthbertson, presided over by District President E. Woodrow Hunter, with members of the General Mission Board in attendance. It was encouraging to note that practically every branch has a committee organised, and those who made the effort to attend were amply repaid with valuable instructions, and returned to their branches with renewed enthusiasm for this work.

Newcastle City Branch held their first Priesthood supper and social on Saturday, April 22nd. Games and musical numbers during the evening were under the direction of Elder G. R. Parker.

Special mention should be made of the Relief Society sisters of South Shields Branch for the wonderful work they are doing in spreading the Gospel to our blind friends. Several of these people are now attending the meetings and taking an active part in them.

A very successful drama festival was sponsored by the Y.W.M.I.A. officers of the Sunderland Branch under the direction of their drama instructor, Sister Ada Fenwick. Members of the drama class presented, "A Suiter to a Suiter"—a comedy in two acts, and the lady missionaries, Sisters Cook and Cheney, assisted by President M. Derbyshire, gave two short skits. There were 62 in attendance.

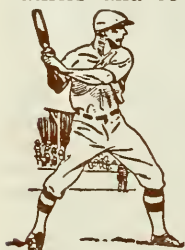
A poem contest was sponsored by the M.I.A. of the Sunderland Branch and prizes were awarded to Misses G. Wright, G. Quayle, M. Carr, B. Crosby, and B. Wakefield.

A great transformation took place in West Hartlepool Chapel on Saturday, May 13th. Seats were removed and tables were arranged for the district Fathers' and Sons' Banquet in commemoration of the restoration of the Aaronic Priesthood. Pink and mauve tulips were arranged for table decoration, and to add an artistic touch, there were oxen drawn covered wagons filled with delicious home made cakes. After an excellent meal, provided and served by the district Relief Society sisters, those present enjoyed a short concert arranged by Elder Storey, consisting of a talk on the Restoration of the Aaronic Priesthood by Deacon Derek Thom, many musical numbers, and, of course, the marvels of magic performed by the great magician—the one and only Elder G. R. Parker. After such an evening, may we say "Thanks" to all who made it such a success and look on to next year.

All the branches throughout the district enjoyed having the children taking part in two programmes this month, the Primary Conjoint and Mother's Day. It fills the hearts of all to see these young members participating in the Lord's work. May He bless them always.

NORWICH DISTRICT Reported by Brenda Billings

On Saturday, May 13th, there was a Fathers' and Sons' outing at Norwich.



It began at Earlham Park with games and softball, and afterwards adjourned to the chapel. Brother Leslie Coleby of Lowestoft was M.C. in the evening, when food was provided by the Relief Society. Musical numbers were given by Elders Palfreyman, Jackson, and Ord.

During the month, Elders Kirkham, Anderson, Bennett, Jackson, and Thornock played an Essex army team at basketball. The elders beat the army in a hard fought game by 47-39.

A Primary programme was held in the evening in the Lowestoft chapel on Sunday, May 7th. The Primary Mother, Sister Christine Coleby, was in charge and 45 people attended. Two of the younger girls handed forget-me-nots to the mothers. Everybody did

their parts well and the programme was very enjoyable.

Also at Lowestoft on Sunday morning, May 14th, there was a Mother's Day programme. Brother Ron Coleby organised the affair, and the speakers were Sister Alice Coleby, Mary Adams, and a young member, Colin Parker. The branch president, Elder Palfreyman, concluded with a talk for the mothers. Elder Mottishaw sang a solo, "The Bells of St. Mary's," and two Primary children presented the mothers with hyacinths.

NOTTINGHAM DISTRICT Reported by Warren G. Astin

A farewell party was held in Derby on April 29th for President T. W. Anthony and family. The evening was conducted by President James Fletcher, and an enjoyable programme was presented by members and friends. Refreshments and games were enjoyed by all present. The Anthonys will make their new home in Salt Lake City.

An "engagement shower" was given on the 20th of April for one of the members of the Mansfield Branch, Miss Bernice Wilson. The evening was full of surprises, including a visit from her fiancé, George Bradley of the Derby Branch. The numerous useful gifts were gratefully accepted and thanks are extended to members and friends for an enjoyable evening.

The Mansfield Branch Relief Society held a social on April 22nd. The 32 members and friends all enjoyed the programme which consisted of the "Gipsy Serenaders," with refreshments and games following.

The Nottingham Branch chapel has just recently been redecorated by the members who donated many hours to the cleaning and painting necessary. Grateful thanks are due to Brother Aldred and President Oldham who made such a fine job of papering and painting. The chapel is now greatly improved and a joy to all who meet there.

May 14th saw the members and friends of the Nottingham District, 300 strong, gathered together again in semi-annual conference. All sessions were presided over by President Stayner Richards and conducted by District President Sidney J. Nebeker. All in attendance were delighted to meet and welcome for the first time in the Nottingham District, President and Sister Richards, and all were thrilled by their

timely counsel and advice. Several missionaries spoke in the afternoon and evening sessions, musical numbers were supplied by the Elders' Chorus under the direction of Elder Thomas Young and a quartette directed by Elder Doral Thacker. A special thanks is due to the district Relief Society who worked industriously in supplying refreshments. A rich outpouring of the spirit of the Lord was manifest in all sessions and all look forward anxiously to the next conference.

SCOTTISH DISTRICT

Reported by Margaret Yardley

The Glasgow M.I.A. travelled to Airdrie on the 2nd of May for a second challenge in table tennis and darts, only to be beaten on points by the Airdrie M.I.A. The Glasgow group, however, enjoyed the evening very much in spite of their defeat.

The summer programme got under way with a night at a minstrel show by the Church of Scotland Youth Club. Eleanor Juner, a member of the Glasgow Branch, was one of the performers.

On April 29th, the Scottish District went out for a day's work at Bathgate. Under the supervision of Brother

George Martin, a plot was secured for the purpose of helping to feed the needy next winter. It wasn't a day of all work and no play. The elders had a game of tennis in a court adjoining the plot. Our

thanks to Sisters Wright, Critchfield, and Martin who worked side by side with the elders.

Also, the Glasgow Branch has had a change of missionaries. Elder David Timmins has been transferred to Edinburgh, and Elder Earl Grigor has come to Glasgow.

The 12th of May was the annual Primary conference, and thanks are

extended to Sisters Mockli and Phelps for their fine talks on the ways of interesting children in Primary activities.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

President David Gledhill officiated at the Sheffield District conference held April 30th in the Latter-day Saint chapel, which was attended and presided over by President and Sister Stayner Richards and President M. Russell Ballard of the British Mission. Also present were six missionaries of the Czechoslovakian Mission (who later sang "Come, Come Ye Saints" in that language) and many visitors from other districts. Inspiring talks were given and the spirit of the conference was felt by all. As a prelude, Saturday evening was an entertainment night for all members of the district. President George W. Laycock presided over the affair. Plays, musical numbers, and recitations were enjoyed.

Primary Sunday conjoint service was held May 7th in Sheffield chapel. President Laycock conducted the enjoyable programme of speech and musical items. Sister Lillian Cotterill was sustained as Primary Mother with Shirley Laycock and Mary Nicholson as counsellors.

WELSH DISTRICT

Reported by Margaret Loosle

Pontypool Branch held a farewell social Thursday, April 27th, honouring Elders Carter and Hartshorn with about

35 members and friends present. Entertainment was provided by members of the branch with a quiz programme in which the audience took a very active part. candy and gum were given as prizes. The departing elders were presented with a key-chain combination by Sister Ivy Parry as a token of thanks from the branch.

Elder Don. K. Whatcott has been welcomed in the Pontypool Branch as companion to Elder Farraway.



Personals

BAPTISMS

Name	Baptised by	Confirmed by
IRISH DISTRICT		
May 13th		
Shirley Miller	Elder J. A. Maxwell	Elder M. C. Fowers
Eileen Robena McDonald	Elder J. A. Maxwell	Elder J. L. Crockett
Eleanor T. S. Turner	Elder J. A. Maxwell	Elder F. O. Hall
LIVERPOOL DISTRICT		
April 16th		
Norma Hacking of Nelson	Elder J. B. Green	Elder H. Y. Hammond
Brian Denny of Nelson	Elder J. B. Green	Geo. A. Holmes
Sallie Taylor of Accrington	Elder R. Olsen	Elder E. Astin
Brian Taylor of Accrington	Elder R. Olsen	Walter Wallace
LONDON DISTRICT		
April 15th		
Shirley Lewis of Luton	Elder D. Carroll	A. E. Osborne
NEWCASTLE DISTRICT		
April 22nd		
Doris Burrell of South Shields	Elder G. E. Sloan	Elder G. E. Sloan
Irene Abbott of Sunderland	Elder M. A. Derbyshire	Elder M. A. Derbyshire
Elizabeth H. Cowie of Sunderland	Elder E. M. Bunker	Elder E. M. Bunker
Sheila Wakefield of South Shields	Elder L. M. Rogers	Elder G. E. Sloan
Jean T. Kidd of South Shields	Elder E. W. Hunter	Elder E. W. Hunter
T. W. Akenhead of Sunderland	Elder E. M. Bunker	Elder E. M. Bunker
W. J. Cowie of Sunderland	Elder E. W. Hunter	Elder E. W. Hunter
Eileen R. Thompson of W. Hartlepool	Elder D. D. Barclay	Elder D. D. Barclay
NORWICH DISTRICT		
January 21st		
Olive Smith	Elder C. R. Oniones	Elder W. R. Palfreyman
February 25th		
Laura O. Wood	Elder R. D. Kirkham	Elder V. E. Jackson
April 15th		
Dennis C. O'Brien	Elder V. E. Jackson	Elder B. G. Mottishaw
Terence D. O'Brien	Elder V. E. Jackson	Elder B. G. Mottishaw
Robert H. Aldis	Elder M. Snow	Elder R. N. Ord
April 29th		
Jean D. O'Brien	Elder V. E. Jackson	Elder M. Snow
May 7th		
Marjorie M. Y. Wells	Elder J. C. Bennett	Elder G. W. Anderson
Clifford J. Wells	Elder G. W. Anderson	Elder J. C. Bennett
May 14th		
Berys T. Freeman	Elder D. R. Kirkham	Elder V. E. Jackson

Name	Baptised by	Confirmed by
NOTTINGHAM DISTRICT		
April 22nd		
Harold Kendle of Leicester	Elder W. G. Astin	Leslie J. Sullivan
Winifred Kendle of Leicester	Elder W. G. Astin	Elder K. L. Noall
April 29th		
John H. Wise of Nottingham	Elder L. P. Oldham	Elder L. P. Oldham
Jean M. Wise of Nottingham	Elder L. P. Oldham	Elder S. J. Nebeker
George Anthony of Eastwood	Elder L. P. Oldham	Elder O. D. Lowder
SHEFFIELD DISTRICT		
April 27th		
Lillian Cotterill of Sheffield	Elder F. D. Quilter	Elder D. Gledhill

BIRTHS AND BLESSINGS

BUSHELL.—Valerie Bushell, daughter of Mr. and Mrs. Bushell of Grimsby Branch was blessed on April 9th, 1950 by Elder Dee Hipwell.

SULLIVAN.—Kathleen Linda Sullivan, daughter of Pres. and Mrs. Leslie J. Sullivan of the Leicester Branch, was blessed by her father on April 2nd, 1950.

MANSFIELD.—Stephen Terry Mansfield, son of Mr. and Mrs. Fred Mansfield was blessed on March 28th by Pres. Leslie J. Sullivan and Alfred E. Higgins of the Leicester Branch.

CHARD.—The two daughters of Mr. and Mrs. Arthur G. Chard were blessed on April 2nd by Elder Miles H. Johnson and given the names of Linda Deanna and Alana Lillian.

BETTERIDGE.—Bruce Cotton Betteridge, son of Mr. and Mrs. Frank Cotton Betteridge, was blessed by his father, March 12th, 1950. He was born on January 26th, 1950.

DEMAINE.—An infant son was born to Brother and Mrs. A. F. Demaine on the 2nd of March. Elder Quinn McKay blessed the baby on the 2nd of April in the South London Branch and gave him the name of Brigham Paul Vennor Selvoy Demaine.

COPLEY.—Paul Copley, age 6 years, was blessed by his father, J. H. Copley of the Cheltenham Branch on Sunday, the 7th of May, 1950.

STRATTON.—Jacqueline Ann Stratton;

STRATTON.—Dave Stratton;

BROWN.—Alfreda Brown; were all blessed by Elder Shirl Cornwall on April 10th, 1950.

DEATHS

FLETCHER. — Mrs. Gladys Fletcher of the Derby Branch passed away on December 28th, 1949. Funeral services were conducted January 2nd, 1950, at the Nottingham Road Cemetery by Branch President Thomas W. Anthony. District President M. R. Ballard spoke at the services and the grave was dedicated by George S. Bradley. The Nottingham District has felt keenly the loss of Sister Fletcher and extend to Brother Fletcher their deepest sympathy.

SMITH.—Martha T. Smith, 70 years old, died at home April 22nd. She had worked 40 years in the Relief Society and had been a missionary in the Liverpool and Manchester Districts during the war years. Funeral services were held in the Latter-day Saint chapel in Sheffield, President David Gledhill presiding. The service was continued at Linsley Park Cemetery where Elder Sheldon C. Schofield dedicated the grave. Her daughter, Arvilla, wishes to thank everyone who helped in her sad bereavement.

EMIGRATIONS

ANTHONY.—Mr. and Mrs. Thomas W. Anthony and family left Derby, May 2nd, for Salt Lake City.

BAILEY.—Mr. and Mrs. Bailey and family left Leicester, May 4th, for Ogden, Utah. Mrs. Bailey is the former Iris Parker of Leicester.

MISCHEWSKI.—Mrs. Marie Mischewski and son, Michael, left Nottingham, April 25th, for Logan, Utah.

LAYCOCKE.—Mr. and Mrs. Harry Laycocke and their daughter, Julie Ann, of Luton, sailed for Kaysville, Utah, on April 24th, 1950.

CUNNINGHAM.—Miss Mary Cunningham of South London sailed for Salt Lake City, Utah, on April 21st, 1950.

HACKING.—Mr. and Mrs. Hacking and family sailed for Zion on May 4th. They are going to make their home in Logan, Utah

ENGAGEMENTS

MILLER - THOLE.—The Cardiff Branch is proud to announce that Brother Desmond Thole has asked for the hand of Sister Muriel Miller in marriage. Sister Miller plans to leave for Salt Lake City on August 1st, and in six months Brother Thole will join her there. They plan to be married in the Salt Lake City Temple.

WILSON-BRADLEY.—The engagement was announced on March 18th, 1950 of Miss Bernice Wilson of the Mansfield Branch and Mr. S. George Bradley of the Derby Branch, Nottingham District.

MARRIAGE

ADAMS - TANNER.—Miss Joan Adams, formerly of the Sheffield Branch, was married April 13th in the Salt Lake Temple to Clay S. Tanner. The newlyweds honeymooned in Idaho and Wyoming. Sheffield Branch wishes them all the happiness in the world.

WE'VE GATHERED TOGETHER

—continued from page 167

Are we all doing this? Each group here in England that meets together, no matter what the circumstances, should have the spirit of God with it. Are we all working in the Church to forward His Teachings and to accomplish those commandments He has given us? Very few of us can answer affirmatively. No matter how much we're doing, there's still more we could

do. Attending meetings each Sunday night is not enough. Telling people that you agree with the things they are trying to bring about in the branch is not enough. Unless you join in, roll up your sleeves, and say, "What can I do to help?" you're not serving. It is only by serving that we in England can accomplish those things which will show to the world that in a country of freedom the work of God can go forward the most rapidly.

THE PROMISE FULFILLED

—continued from page 165

The kitchen and the warm scent of new-made bread, the drawing room with the bowls of chrysanthemums, the books, the music, the pictures. I thought of all these things, and realised that it was in the wisdom of the Lord that I had visited that afternoon the place around which for so

many years my hopes and dreams had been concentrated.

For it was as I stood there my prayer was answered. I knew that the things written in the Book of Mormon were true and that they were brought forth in these latter days, just as the Bible foretold, as an additional scripture for the guidance of this, the only Church of Jesus Christ—to which, I thank God, I now belong.

A HOUSE?—OR A HOME?

—continued from page 173

or until eggs are firm. If desired, sprinkle grated cheese over the eggs during the last ten minutes.

Serve with baked potatoes and fruit salad.

EGGARONI

- 4 hard-cooked eggs
- 2 tablespoons cooking fat
- 2 tablespoons flour
- 1 $\frac{3}{4}$ cups milk
- 1 teaspoon minced onion
- $\frac{1}{2}$ teaspoon mustard, if desired
- 1 $\frac{1}{2}$ cups cooked macaroni
- Salt and pepper
- 2 tomatoes
- Crumbs mixed with melted fat.

Cut eggs into quarters. Make white sauce: Melt fat, blend in flour, add milk slowly. Cook, stirring until thickened. Add other ingredients except tomatoes and crumbs. Pour into greased baking dish. Cut tomatoes in quarters and press onto top of mixture, leaving skin surface exposed. Sprinkle crumbs over top and bake in a moderate oven 20 to 25 minutes, or until tomatoes are tender. For variety, omit tomatoes and mix $\frac{1}{2}$ cup grated cheese with the crumbs and sprinkle over top during the last fifteen minutes of baking.

Serve with spinach and Tizer salad.

FRIED POTATO AND EGG SCRAMBLE

- 2 slices bacon
- 4 medium-sized potatoes, sliced thin
- 1 teaspoon salt
- 4 eggs, beaten
- $\frac{1}{4}$ cup milk
- Pepper and salt.

Fry bacon slices and remove from frying pan. Fry potatoes in the fat until they are well browned, sprinkling with salt as browning starts. Cover pan. Cook over low heat until potatoes are tender. Combine egg, milk and pepper, pour over potatoes in pan and cook slowly, stirring occasionally until eggs are set. Crumble bacon slices and add just before removing pan from heat. Serve at once.

★

HELPFUL HINTS:

Glue pieces of old felt hats to the bottom of flower vases to protect the finish of the table.

—o—

When basting or marking tailor tacks, some cotton thread has a tendency to tangle or knot. Avoid this by running the piece of cotton being used down the side of a square of paraffin wax. A thin coating of wax remains on the thread.

—o—

Try adding a few drops of lemon juice to rice while you are cooking it. It will keep the rice white and fluffy, and will keep the grains whole.

THUS ON TO ETERNAL PERFECTION

—continued from page 171

"The intense view of these manifold contradictions and imperfections in human reason has so wrought upon me, and heated my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than any other. Where am I, or what? From what causes do I

derive my existence and to what condition shall I return? I am confounded with all these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of the use of every member and faculty."

With this for a text, perhaps, not only Coleridge, Lamb, and company argued as they did, but many others too—and many still do.

Into a world thus guided, Joseph Smith ushered in the New Dispensation of the Gospel. The details of the doctrine of Eternal Progression are essentially modern revelation and the glorious certainty of it must be a great and compelling incentive to higher living for all who come to know of the Restored Gospel. In an intimate revelation to Moses of old, the Lord showed him all the "workmanship of his hands" such that Moses was able only to marvel at the Power manifest. God gives a great reason for such industry, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Pearl of Great Price—Book of Moses)

To know that this earthly life is a stage in progressive existence; that whatever knowledge we gain here we take with us when we pass from this earth; that earthly death is but the cessation of a certain combination of

eternal elements which shall be reunited in the perfected state of Resurrection, in which we shall continue to gather knowledge for higher Priestly and family duties, preparing for eventual Godship—is inspiring to say the least. So very, very different from the misconception where we all become winged harpists (regardless of a lack of musical knowledge on the part of some).

What did the heart of the young man say to the Psalmist?

"Life is real! Life is earnest!
And the grave is not its goal.
Dust thou art—to dust returnest;
Was not spoken of the soul."

I believe that, don't you?

"Let us then be up and doing
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour—and to wait."

—Longfellow.

WORLD CHURCH NEWS

—continued from page 178

A complete "Package of Polynesia" is offered in this Hawaii-style picnic. The entire crowd participates in the fishing. The net is laid in the bay in a huge semi-circle at 11 a.m. During the wait, before the crowd draws in the net around noon, the guests swim, watch village activities such as lei and lauhala (pandanus) weaving, quilting, bread-fruit preparation and coconut husking.

After the luncheon, the guests are seated out-of-doors facing the huge stage with the Pacific Ocean as background. There a full hour's programme is presented by 50 Samoans and Hawaiians from the Laie community.

The spectacular sword dances of the Samoan, the graceful hulas of the Hawaiians, the haunting chants and songs of Polynesia and the warm, informal note has made the hukilau so popular that the Saints were able to raise £13,200 for their new chapel.

THE CHURCH AND THE PRESS IN GREAT BRITAIN

—continued from page 179

that beers, wines, tobacco, tea, coffee, and all drinks that are unnaturally stimulating should be eliminated from human diet.

Elders Anderson and Bennett are both themselves pictures of health and a good advertisement for the advice given in the "Word of Wisdom."

There is no paid ministry in their church, and although as leaders they are senior members of the ministry of their church, they are not normally full-time ministers.

Asked what sort of response the mission is finding in Ipswich, they declared "Our greatest difficulty is in finding time to meet all the people who are interested. We spend more and more evenings with Ipswich families who invite us to their homes."

By thoughts come deeds.

MEN must be decided on what they will NOT do, and then they are able to act with vigour in what they ought to do.

—Mencius, Works.

It is a most mortifying reflection for a man to consider what he has done, compared with what he might have done.—Samuel Johnson.

Remember the wise; for they have laboured and you are entering into their labours.

Every fact you are taught is a voice from beyond the tomb, an heirloom from men whose bodies are now in the dust. Most of them were poor; many died and saw no fruit of their labours; some were persecuted, some were slain. Of some the very names are forgotten. But their works live, and grow and spread over fresh generations of youth, showing them fresh steps toward that temple of wisdom which is the knowledge of things as they are; the knowledge of those eternal laws by which God governs the heavens and the earth, things seen and unseen, from the rise and fall of mighty nations to the growth and death of moss on yonder moors.—Charles Kingsley.

Truth is knowledge of things as they are, and as they were, and as they are to come.—Joseph Smith.

Who knows most, doubts not.—Robert Browning.

And on the lighter side

"These sausages taste like meat at one end and bread crumbs at the other," complained a man to the waiter.

"Correct," said the waiter. "It's an expedient. In times like these, nobody can make both ends meat."

★ ★ ★

"I ordered a dozen oranges, but you sent me only ten."

"Part of the service, madam. Two were bad, so we saved you the trouble of throwing them away."

★ ★ ★

Amos MacPherson's wife was ill. Mac asked his friend to run for the undertaker.

"But," remonstrated his friend, "it's no undertaker you want. It's a doctor."

"Nay, nay," Mac replied. "I canna afford to deal wi' middlemen."

★ ★ ★

Missionary: "Poor man! So you know nothing of religion."

Cannibal: "Oh, yes. We got a taste of it when the last missionary was here."

★ ★ ★

He (at the movies): "Can you see all right?"

She: "Yes."

He: "Is there a draught on you?"

She: "No."

He: "Seat comfortable?"

She: "Yes."

He: "Mind changing places?"

THE INDESTRUCTIBLES

By Richard Pope

Faith

Though now
The crumbled brick is being piled,
The jagged scars of war remain.
The useless land that's been defiled
Is still a blackened battle plain.
The wounds shall not be healed today.
The lights have dimmed—
And still we pray.

Hope

Though now
The treaty's signed, it's not too late
To drop all scruples and to be
Records on the phonograph of fate.
So many have, and yet some see
A purpose in our darkest hours.
The spring will come—
And we'll have flowers.

Charity

Though now
We have but little, we still see
The ones who through war's desolation
Lost more than merely being free
Of family, senses, limbs, and nation—
Forgetting He from whom all blessings stem.
We'll dry our tears—
And share with them—our gospel.